



# COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

## man's extremity: god's opportunity

By Warren Stetzel

*Raven Rocks is over 800 beautiful acres in eastern Ohio. It was purchased about 11 years ago in order to save it from strip mining by a group of 19 Quakers who had known each other at Barnesville Friends Boarding School. These Friends raise and sell Christmas trees to help pay off the debt on the land. They are also building a solar heated underground house, partially inspired by Malcolm Wells.*

*The following article is a combination of an annual report by one of the original founders, Warren Stetzel, and his philosophy of the importance of "the remnant" to the evolution of ideas and practices that will help society. Warren Stetzel will be one of the resource people at our next conference, the dates of which are July 16-18, 1982.*

In weeks when rain and cold could have cut our achievements at Raven Rocks in half and trimmed our ambitions considerably, we sent crews to Michigan to select, cut, bale and load 900 Christmas trees. They will help boost our skimpy Raven Rocks supply on the stands this year. Those of us who are building the underground building on the Locust Hill dreamed unattainable dreams about how much concrete we'd get poured before the cold shut us down. And then, we attained them!

Even when Indian Summer days came to an end, we weren't plunged into the kind of weather that really halted outdoor work. Dodging the muddiest days, we completed the bulk of our tree harvest here at Raven Rocks on Thanksgiving Day. Our impression as we left the field that day was

that we'd brought in our best harvest to date, so far as quality is concerned. This is the second cutting from the first field that we planted ourselves, back in 1972. That field, we like to remember, is called New Meeting Lane field--so named because it and what we call the Old Meeting Lane field stand on opposite sides along the old township road where we pulled up our vehicles in 1970 and spent many hours weighing the pros and cons of a very big decision: the purchase of Raven Rocks. We dubbed that road "Meeting Lane."

There will be two instead of three Raven Rocks stands this year: one at Harts Family Center near Bridgeport, and the other at Great Southern Shopping Center in Columbus. Our first stand in the Ohio area, when we began the move from small sales at Virginia Beach to full scale sales in Ohio, was at the Storck Bakery Outlet in Wheeling. That is the one we have lost. We lose it with regrets, not only because it was the only location where we did not pay a hefty fee for use of the space, but as much because the crew who run the bakery outlet are such strong rooters for Raven Rocks, helping us in countless ways. We lost the Storck location because a garden center has rented the space for a year-around business. With our tree numbers down and the economy what it is, this is probably the best year this reduction to two stands could have happened.

We should report that last year's first major venture into the sale of trees purchased wholesale from other growers turned out to be as strenuous as it was instructive. Fifteen hundred

trees we had counted on to be above average--good replacements for our own product--turned out to be miserable in every regard, except perhaps their shape. They were dry, small, crooked and an embarrassment to all of us who had to sell them. Our substantial efforts to make an adjustment with the grower of these trees have failed. The trees he gave us were not the trees we had looked at and agreed to purchase--a practice, we learn, he has used with other distant customers. But out of it all, we were exercised in our understanding of many of the things we care about. We also, because of the experience, were invited to write articles for the Ohio Christmas Tree Growers journal and for the journal of the National Christmas Tree Growers Association. The latter magazine, besides its circulation in the States, goes to Canada, Mexico, the British Isles and Denmark. We were glad for the opportunity to try our words on such matters as the relationship between quality, service and ethics and the health of business, and the human need to be giftfully as well as gainfully employed.

This year, we enter the sales season with hope and, despite the state of the economy, with considerable optimism. Again we must depend heavily upon trees we did not raise. But half of those extras come from the same man who sold us very good trees last year--the man who taught us most of what we know about Christmas tree growing, by the way--while the other half come from Bob Willson, father and grandfather of a number of Olney alumni. Bob, at age 80, still prunes his own trees. And it shows in their even quality.

It isn't that we think Christmas tree sales are likely to be really lively in 1981. Rather, we have the impression that where quality is good, service helpful and the sales people obviously interested in more than making a buck, one's product will sell unless demand has simply dissolved. This is what we have observed in rather dramatic terms in the concrete business this year. The man who sells us most of our bulk cement powder--some 800 tons of the stuff in 1981--was here to pick up a Christmas tree. He regularly makes a 200 mile trip for his Raven Rocks tree. While here, he wanted to look over the year's progress on the underground building, and to inquire how our concrete business had gone. These are not good times for any part of the construction industry, and that includes ready mixed concrete.

According to him, concrete businesses in his

three-state sales area consider themselves lucky this year if they have sold 60% of their 1980 sales. As of November 28, Raven Rocks Concrete has sold 80%. We don't really know how the other small outfits in our area have fared, though we do know that this is a depressed area, with a number of mines closed for many months now, some shutting down permanently, and other industries laying off more and more of their crew. When the cement salesman exclaims that he hasn't heard anything like our 80% figure, the only explanation for the difference that we tend to trust is that when the dollars are harder to come by, the buyer goes to greater pains to spend his money where he believes he will get reliable quality, helpful service, and honesty.

In the larger view of things, a view we need to keep in our repertoire of understandings and to refer to in order to keep perspective, it matters little whether Raven Rocks in 1981 sells 3,000 trees or 300. Of course, for sales to plummet so low as 300 would be a blow, a monstrous setback. But it could not reduce us to anything approaching the circumstances faced by a majority of the world's people. We would remain very well off, in command of enviable resources, options and opportunities. The only intelligent thing for us to do would be to assess our altered position, adjust our sails for the new winds, as it were, and get on with what we have set out to do here.

Events and conditions in the world at large along with our own more immediate experience, like the one with the very poor trees that we received for a high price last Christmas season, can serve to remind us of some of the reasons for our gathering in Meeting Lane more than eleven years ago. We were convinced then that "local" issues arise from the very same roots as do the international or global ones. We looked out on the world of 1970 and thought it was headed for trouble, all kinds of trouble. The precise forms the trouble might take, or its timing, we could not and did not attempt to predict. But the patterns of the problems were clear enough, so that in these eleven years there have been no real surprises. It is very much like observing the relationship between seed and harvest. In so many ways, in so many matters affecting our future and our very survival, it seems that *we sow seeds as though there would be no harvest*. In our personal lives, in our diets, in our habits of mental hygiene, in our relationship to the environment, in business and in international affairs, *we behave as if there were no relationship between seed--the thing we*

*do, what we plant today--and the harvest that will follow.*

We wanted, in buying Raven Rocks, to get a handle on some of the problems, if we could. We wanted to help turn the tides of the future. We decided the best way was to turn the focus of our time and attention away from flailing the fruitless harvests of past careless plantings of social, environmental and economic weeds (and we would add spiritual weeds as well), to the planting of better seed. *We have great faith that a harvest will resemble the seed,* that there's Natural Law operating in the cultivation of the affairs of Men as surely as in the cultivation of our gardens and fields. The great task, the challenge, is to make the right choice of seeds, and then to learn how they may be cultivated in the climate of our times.

Raven Rocks, then, is a soil where we can try our amateur hands at the propagation of new seeds. Planting and cultivating seeds in human soil is pretty much like any other agriculture: made up predominantly of the nitty gritty. It isn't a very dramatic business. There are no cataclysmic events. Rather, there's slow evolution, so slow most of the time you can't be certain anything is changing at all. Moreover, no trumpets sound from above to tell one he's made just the right choice, hit upon the perfect ends with the perfect means. Rather, one knocks at the gates with his wishes and with his best efforts, and tries to keep himself ready and fit through the exercise of giftful, cooperative commitments, so that as Way Opens--as the Quakers have put our human relationship to the Process--one may be so fortunate as to have thought what needed doing, at the right time.

In a world that seems so big, at a time when changes come so fast and so relentlessly, and when the crises we face are so inextricably interwoven with each other that you cannot budge one unless at the same time you can dislodge the others, one can feel almost compelled to despair. After all, how could one, or a dozen, or even thousands, hope to slow the speed, to alter the direction or diminish the momentum of events. They advance relentlessly as an avalanche.

Gerald Heard, the philosopher-historian, observed that man has approached the brink of disaster at other times in his history. With our preoccupation with physical force, with violence, as the decisive factor in shaping the course of events, we missed, we overlooked in our histories the real roots of our salvation, the

elements of change and the sources of those elements that saved us from ruin and set us once again on a viable course. What Heard detected in a more careful examination of the record was evidence that in each crisis some part of the human family, however small or apparently insignificant, did its homework, so to speak. These few saw to the root of the current problems, and sought changes in their own perception and in their own lives at that root level. If it turned out that these changes were in fact appropriate, if they were in line with the next step that Mankind had to take so that his assumptions and subsequently his habits could match contemporary needs and opportunities, then overnight, as by a miracle, the changes would take root elsewhere and spread as do our modern fads.

Was Gerald Heard right about what has happened in history? He used to point out that the same process can be seen if we look closely at what happens right now in the world around us. How, he asked, do you account for the fact that what an athlete in Germany can accomplish, a record broken, so quickly sets a new standard for what an athlete in Boston, USA, will do? How far behind us today are the standards, the broken records, of half a century ago! A better example for this discussion would probably be what happens in scientific and technological fields. There are many instances, scrutinized carefully enough to rule out any possibility that exchange of information or espionage could be the explanation, in which a discovery or invention in one part of the world is quickly, or even at the same time, replicated elsewhere.

Post-Einsteinian physics is beginning to tell us how such things might be. This is neither the time nor the place to launch into a discussion of what is being learned. Suffice it to say, the evidence continues to mount to support the notion that we as parts of the whole are not powerless to affect the course the whole will take. And how swiftly, how broadly the effect may occur becomes clearer.

As long ago as 1920, William McDougall, working in the field of psychology at Harvard, observed that when he put successive generations of rats in a water maze, each generation learned how to get out of it significantly faster and more easily than the generation before it. Other researchers later set up similar experiments, and to their amazement watched their rats get out of the maze almost as quickly as the last generation of McDougall's rats had done. Further, some of their rats learned the task

immediately, and performed it without error. There was no explanation for this phenomenon.

Lyall Watson in *LIFETIME: THE BIOLOGY OF CONSCIOUSNESS*, published in 1980, reports what happened on an island near Japan when sweet potatoes were introduced to a monkey tribe. It was a new food for the monkeys. Moreover, unlike the food to which they were accustomed, the sweet potatoes were covered with sand and grit. The monkeys were not much interested in dirty potatoes.

Then a young monkey, one that Watson describes as "a sort of monkey genius," figured out a solution to the problem. She carried potatoes down to a stream and washed them. This was, in Watson's view of it, "a cultural revolution comparable almost to the invention of the wheel." The young monkey showed what she was doing to her mother and to her playmates. The practice spread rather readily among the young monkeys of the tribe, and gradually to a few of the adults who were taught it by their children. Then, Watson observed, it was though, after a certain number of the tribe had taken up the washing and eating of sweet potatoes, after a certain critical mass had been reached, overnight all the monkeys of the tribe were doing it.

But that is not the end of it. Almost as soon as the practice became universal on the first island, it sprung up among monkeys on other islands and on the Japanese mainland.

How deeply this kind of phenomenon reaches into the way our universe is made may be seen in the fact that scientists have noted that when in one laboratory a very difficult synthesis of an organic compound has finally been achieved, successive crystallizations anywhere in the world are much easier to produce.

Of course, what all this begins to touch upon, to alter and to expand, is our whole notion of how evolution--the evolution not only of the forms of things but of our capacities and our outlook and our habits--may have taken place. Further, and perhaps more to the point in 1981, it tells us how evolution still continues, how change can and does occur.

Finally, other scientists have found that in many instances just when an old order or process seems to be breaking up into chaos, a sudden shift is made. There is a leap into a higher form or order, one possessed with greater po-

tential. This same phenomenon Gerald Heard detected in human history. If, as has happened in the past, we manage to avert the calamity toward which we seem to be hurtling with accelerating speed, it will be by stepping into a higher order, one characterized by expanded awareness and opportunity.

The pressure is on us to find the way, to make that step. The dirty potatoes are before us.

(Emphasis added by editor.)



## Transformation for the 80's

by Jane Folmer

A friend and I recently attended the opening sessions of a "Shaping the 80's" Conference held in Dayton, Ohio, by a consortium of various educational institutions in the area. It was billed as "A conference focusing on the trends affecting the Miami Valley in the 80's, and the resources, concerns and goals we share so we can link together as individuals and organizations to actively shape our future" -- an admirable and timely effort, to be sure.

We heard two of the opening talks, which I would call "pep talks," in preparation for the two days of small workshops to follow on a variety of interesting topics, from "Integrating the Physically Handicapped into the Work Force" to "Tapping the Unconscious to Enhance Creativity." The significance of such a calling together of the leaders and doers of a community is not so much in the topics covered, however, as in the process itself. It was an example of active, face-to-face community-building, which in itself is still the most effective way to approach the problems of any town or city, no matter how large or small.

One of the speakers was Marilyn Ferguson, author of *The Aquarian Conspiracy* and publisher of "Brain/Mind Bulletin." She spoke with ease and conviction about what she calls a transformation taking place in both individuals and society in general today. The word transformation suggests more than change, more than development. It is becoming something new. She encouraged the Daytonians in her audience not to be afraid of the changes which confront them but to celebrate

the beginnings that such changes will permit. She described the future as a game called "transformation" which has no rules but is open to all who wish to participate.

In addition to the word "transformation," of which she seemed very fond, she also clarified the meanings of some other new age terms, the most important of which seems to be "paradigm shift." Like transformation, it refers to change, but is more specifically applied to our reaction to change. When old assumptions no longer are valid in the light of new evidence, our perspective must change, and, in effect, the world becomes a different place. Scientists, she pointed out, are frequently faced with such a paradigm shift as old knowledge gives way to the new. Even those involved in the most advanced areas of research sometimes have difficulty with this most profound and frightening level of change. Throughout history there have always been those who have tried to suppress information which threatened traditional assumptions in science, in politics, in every area of life. For some people the fear of the unknown and the unfamiliar is simply too great. But listening to Marilyn Ferguson made us feel as if we would be missing out on the event of the century if we were not experiencing the paradigm shifts of today's transformation in our own lives.

There is widespread disbelief and discrediting of much of the information which is coming at us through the mainstream and underground media, from nearly every segment of society. The problem seems to be less one of repressing information than of our simply being confronted with more than most of us can hear or read, much less understand and accept. A few courageous souls like Marilyn Ferguson are what is needed to break the trail for those of us who are fearful but are also excited by the possibility of significant and meaningful change where it is truly needed--changes in the way we perceive and interact with each other and the world.

One way of approaching problems which promote transformation, Ferguson explained, is to think of possible solutions in positive terms rather than in terms of minimizing or eliminating the negative. It means thinking of health care as working toward an ideal of physical well-being rather than as curing illness, for instance. She also contended that when a problem cannot be solved by the usual methods, it indicates that an assumption is wrong or not valid. By questioning assumptions we encourage new perspectives, which in turn assist in the process of

transformation.

Ferguson suggested that we delay needed changes by our lack of faith in each other. Even when we have succeeded in obtaining a new perspective on a problem, we frequently are trapped by our reluctance to see that others may also be moving with us. Our often incorrect assumption is that everybody else still believes in the old ways and that we are somehow alone on some philosophical mountain top. Like people on a crowded bus trying not to look at each other, we are afraid to "reach out and touch someone" who might disagree with us. Those who have tried it find that in spite of different approaches, most of us share the same underlying goals. In business, for instance, department A may be fighting de-



partment B and management may be fighting labor; but regardless of their immediate needs, their shared goal is the success of the company. The key to that success, as Japanese commerce is so successfully demonstrating, and as some American companies are discovering, is cooperation and teamwork.

Ferguson's final point was the call for a new perspective which focuses on our shared purposes and goals and which gives permission to work together in attempting to meet them. Then the real power will be with rather than over people.

Willis Harman (senior social scientist at Stanford Research Institute and President of the Institute of Noetic Sciences, among many other credentials) started with a report on the "Global 2000" report first requested by President Carter to see what the situation really is in regard to our limited resources. He offered the results of this environmental study of the world as a prime example of a slow-but-sure paradigm shift in regard to our view and treatment of the planet. The report flatly states that the future will be very different and that it is coming very soon. As one might expect, the information in this report has been both repressed and discredited, but there are many to whom the news of impending disaster and a need for drastic changes in policy comes as no

surprise at all.

Harman assured us that even the most stubborn believer in the old ways must some day give way to the new. And those who will be hardest hit by the future are those who cannot see the changes coming.

Like Marilyn Ferguson, Willis Harman pointed out that we are in a major change period. He encouraged his audience to let go of the old assumptions which interfere with the discovery of new solutions, including the belief that somebody somewhere will solve all the problems.

He gave specific examples of old assumptions which no longer are valid, such as that man's destiny is to control nature and that the destiny of the individual is to become an important "somebody" in the mainstream economy.

A shift in values has begun, he said, as people are questioning and discovering for themselves that what is "good for the economy" is not necessarily good for them or for the nation or for the planet. Harman spoke with some authority, pointing out that technology has provided us with the means to do just about anything we want to do. The issue today is not "can we?" but "should we?" and "what for?" He called for a continuing reappraisal of our values as a society, particularly as regards the balance between inner values, which support our spiritual well-being, and outer values, which support our material well-being. He gave an example of a company whose values exemplified this kind of balance. Its goals were:

- to provide opportunities for fulfillment and meaningful occupation of the people.
- to do a worthwhile task for society.
- to do the first two things effectively enough to make a little money.

He concluded by reminding us that all great advances come to us through our intuitive, creative subconscious and that all of our other efforts are simply ways to test their validity. The more that we as individuals and as groups believe in, trust, and use our intuition, the better it works.

Although I'm not sure he said it just this way, the message I received from Willis Harman is that our laws, our traditions, our habits reflect the values that we as a people hold in common and it is we who are willing to question those values who will lead the way in the peaceful transformation to a new age.

## In Land We Trust

COMMUNITY LAND TRUSTS ARE AN AFFORDABLE ALTERNATIVE TO PRIVATE LAND OWNERSHIP AND A MEANS TO PLACE LAND IN STEWARDSHIP FOREVER.

by Rob Eshman

All Mrs. Maxwell could find to rent in Cincinnati for herself and her 10 children was a "rathole" -- six rooms, one door, broken windows, rusted plumbing. It cost \$350 per month. It would have to do.

Mrs. Maxwell paid the rent and looked for another house. Finally she found one that exceeded her dreams--sturdy, dry, nine rooms, a backyard, a good neighborhood, \$11,000. But Mrs. Maxwell couldn't find the money to buy the house. Where could she get credit? The place wouldn't stay on the market long, and with land speculation raising Cincinnati property values almost weekly, a good house for \$11,000 may never come up again.

Mrs. Maxwell's housing quandry is common in Cincinnati as in many areas of the country. In Cincinnati, the Rev. Maurice McCrackin and seven other church leaders considered housing the foremost problem in the city's neighborhoods, but they couldn't decide what to do about it until Mac's friend Chuck Matthei came to Cincinnati to explain the community land trust.

Chuck Matthei of the Boston-based Institute for Community Economics, explained how neighborhood residents could incorporate as a non-profit trust and pool their resources to finance Mrs. Maxwell's house. They could put the land the home rested on in trust, to be held by the trust in perpetuity and off the speculative market. Mrs. Maxwell would receive a 99-year renewable lease to use the land. She would make monthly payments on the house and pay the trust a monthly lease fee for the land. The trust would retain a first option to buy Mrs. Maxwell's home and any improvements should she decide to sell (after all, she's a home owner, not a renter). That way, the trust will be able to keep Mrs. Maxwell's home affordable to other families in need.

In 6 weeks, neighborhood residents had incorporated as the Community Land Cooperative of Cincinnati (the word "trust" can only be applied to banks under Ohio law). The In-



stitute for Community Economics advanced the group a \$10,000 loan from its revolving loan fund. And a day later Mrs. Maxwell moved into her very own home.

Across the country, community land trusts are helping rural and urban communities address the same kind of issues which confronted Mrs. Maxwell. Even by the most conservative estimates, there are more than a dozen CLTs in the Northeast, and about 45 nationwide. Robert Swann and the late Ralph Borsodi developed the CLT concept in the mid-1960s, drawing on the economic theories of Henry George, the Gandhi-inspired Gramdan movement in India, the Jewish National Fund in Israel, and native American landuse traditions. In 1968, Swann and Borsodi helped organize the first community land trust in the United States, New Communities in Lee County, Georgia. Soon after, CLTs were organized in several Northeastern states.

The foundation of the community land trust is the separation of property--such as buildings or gardens produced by human effort--from what Borsodi called "trustery"--resources which were here when humans arrived and will be here long after we're gone, the air, the waters, the land. The CLT enables a community to retain local control over its property while maintaining a stewardship of its "trustery" so that future generations can use and enjoy it. The underlying idea is that if land isn't owned and controlled by everyone, it should be.

The community land trust structure is flexible enough to apply to urban and rural places, small or large groups. According to Chuck Matthei, whose Institute helps CLTs nationwide, a community land trust differs from other land trusts in that it is a "democratically structured locally-based organization with an open public membership, an elected board of trustees, and a commitment to ongoing land acquisition." It is not primarily a land preservation group, such as a conservancy trust, or a limited-membership, single-focus group such as urban garden or open space trusts.

A community land trust acquires land through purchase or donation. The trust retains title to the land in perpetuity, and typically offers lifetime or 99-year renewable, inheritable leases to families, groups, individuals or businesses interested in using the land or the structures on it. The leases may require property owners not to use their land in a way harmful to the community. "Not common owner-

ship," wrote Bob Swann, "but ownership for the common good."

As in Mrs. Maxwell's case, the trust will usually retain the right to buy back any buildings or improvements on the land from the owner at the owner's original cost, adjusted for inflation and depreciation. These steps remove the land from the speculative market, and prevent the owner from cashing in on inflated land values.

Critics argue that a CLT limits the profits for leaseholders who sell their property, and that leaseholders must still pay often increasing property taxes. Matthei admits that in a "boom realty market" CLT leaseholders sacrifice speculative profits. But in return for this sacrifice, he says, they can reduce the cost of housing access for their children and future residents. And while there may be an increased tax burden, the CLT can spread the burden across its ownership base. It can also finance tax burdens, because as a corporate body a CLT will usually have more resources, and more credit at the bank, than most low- or moderate-income families can muster. Most importantly, the CLT offers ownership to families who today could not otherwise afford it.

Community land trusts can be particularly effective in urban neighborhoods. Cincinnati's West End, the neighborhood in which Mrs. Maxwell has lived for 42 years, is losing its housing stock to speculators, condominium conversion, and urban beautification. Gentrification--the return of upper-income people to the city and the subsequent displacement of lower-income residents--is closing up the West End's housing market just as it has made much of metropolitan Boston and Washington, D. C. financially and often socially off-limits to low-income people. The choice for many low-income residents facing gentrification, as Mrs. Maxwell realized, is to move to the suburbs, where there are no jobs and no transportation, or to remain in the city and pay \$450 per month for a 'renovated' apartment which used to cost \$75 a month.

The Cincinnati group now has an elected board of directors, a dues-paying, community-wide membership, and three paid staff. It recently acquired its second property, a multi-unit apartment building with a community center on the first floor.

In Boston's Roxbury neighborhood, residents

face displacement from the city's aggressive "revitalization" program. For the mostly black, low- and moderate-income Roxbury residents, this program has meant the destruction of housing and the creation of high-priced condominiums and townhouses. Helen Forman, president of the Lower Roxbury Coalition for a Community Land Trust, says her organization wants to "keep people in this neighborhood in this neighborhood." In a community where only 26 percent of all houses are resident-owned, their goal is elusive. The group is now fighting for control of a multi-unit federal housing structure threatened with demolition. They want to place the building's property in trust and lease its units to displaced elderly. The group has received support from a local Catholic church, but their proposal is still being considered by city officials.

The Central Roxbury Community Land Trust figures its neighborhood will be completely "gentrified" within four years. The group has recently acquired its first tract of land, with a 4-unit apartment building. Since formation it has maintained community support by organizing community gardens, clean-up campaigns and playground maintenance. Such visible activities are helpful in establishing a community land trust, says Peter Stein, who manages urban land programs for the Trust for Public Lands. The Trust for Public Lands provides assistance and training for forming land trusts. Its work in New York City has included organizing neighborhood clean-up campaigns and citizen public safety groups. Stein says such activity solidifies a community and helps attract funding for land acquisition.

One rural community land trust in the Northeast with a reputation for proving itself is H.O.M.E. Coop/Covenant in Orland, Maine. In 1970, Sr. Lucy Poulin left a Carmelite convent in Concord New Hampshire and moved, with a small group of Sisters to Hancock County, Maine. Sr. Lucy, a Maine native, saw an opportunity to create extra income for families in this economically depressed region by organizing a craft cooperative. With the help of some local churches and residents, Sr. Lucy formed Homeworks Organized for More Employment. Over the next 10 years, H.O.M.E. added its Learning Center, then vocational shops, a livestock supply program, a social outreach program, and a free wood delivery service to shut-ins. But H.O.M.E. members soon realized that lack of land was the crux of the rural poverty they were fighting. In 1978, they began a self-help family farm project and incorporated the Covenant Community Land Trust.

The H.O.M.E./Covenant trust is not a welfare service. Through homeownership, small-scale farming, animal energy and wood energy, the group helps local families achieve self-reliance. If there is any dependency Sr. Lucy wants the CLT to foster, it is interdependency. "I want to keep a sense of family going among the homeowners and the community," she says.

Covenant has built three houses. The third, completed this summer, is a 1200-square foot house with wood heat, an attached greenhouse, enclosed woodshed and a foot of fiberglass insulation. Because Covenant has mostly volunteer labor, the cost of the house, including land, was \$17,800. The house shares 17 acres of timber and farm land with another Covenant house completed last winter. Funding for both houses came from a local bank loan and other private financing.

The people who live in these houses pay Covenant a monthly fee for the land and monthly mortgage payments on the house. Jack and Melody Hovey, who had been renting in the area before buying a Covenant house, will get full equity in their house in 15 years.

In what the Institute for Community Economics considers a precedent-setting case, Covenant this year convinced the federal Farmers Home Administration to approve a financing package for one of covenant's houses. Covenant pointed out that its volunteer-built houses cost less than conventionally-built houses, so the FmHA can finance more homes and still keep within its budget. As Chuck Matthei says, a community land trust can reduce land, housing and transfer costs, and thus represents an effective use of public funds.

Covenant pointed out to the FmHA that a community land trust can use and re-use an initial grant or loan by "investing" it in a perpetually held property and making that property accessible to meet current as well as future needs. Religious institutions seeking socially responsible investments have begun to see this quality in CLTs. Both Covenant and the Cincinnati land trust received grants and loans from various religious orders. The Institute for Community Economics' revolving loan fund, which provides startup and developmental capital and offers investors a constructive outlet for their monies, has been growing steadily.

The community land trust can also provide a solid base for local economic development. H.O.M.E./Covenant has purchased a small sawmill to provide lumber for its self-help family farms



and now employs local people in both the construction and lumber businesses. New communities, the nation's first CLT, has provided farm employment to many of the Lee County, Georgia poor. Their capacity to ensure a stable land base allows CLTs to promote such development.

Following is a sampling of three other community land trusts in the Northeast:

The Ottawaquechee Regional Land Trust in Woodstock, Vt., formed in 1977 to reduce the cost of Vermont farmland, protect it from development, and make it available to local farmers. Ottawaquechee now owns restrictions on some 3,000 acres of land. These restrictions enjoin users from using the land for purposes other than farming or wildland preservation.

In January, Ottawaquechee acquired, with credit loans from about 50 community members, the 328-acre, \$1-million residence of the now-defunct Woodstock Country School. The trust plans to lease the agricultural land to a local farmer, and make the building available for housing and offices.

A "dream of community" led to creating the Monadnock Community Land Trust in southwestern New Hampshire. Families met for two and a half years, once a month, to map out a working model. With advice from Bob Swann, the families formed the trust and bought 90 acres of land in nearby Wilton. They plan to build homes for twelve families. So far they have built a road, laid electrical cables and water pipes, and cleared much of the land for farming and future community building sites.

The Monadnock CLT hopes to form a forest land trust in conjunction with the Society for the Protection of the New Hampshire Forests. A forest land trust would allow small, individually owned timber tracts to be managed as a single large tract, under the supervision of a land trust and a resource management organization. The returns on the timber harvest would be divided among the landowners, while the forest would benefit from professional, long-term management techniques.



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## A Visit to Ontario

by Jane Folmer

In December I was pleased to be the guest of some Community Service members and their friends in Ontario for a discussion weekend on community. We met in a beautiful old inn called "Halfway House," located about halfway between Toronto and Ottawa where it had once been a stop on an old stagecoach route between Cobourg and Hastings, Ontario. My host, Victor Morrow, his brother, Stanley, and a very helpful neighbor named Bill told how they had done most of the work in cleaning and refurbishing the three story hewn-log structure and how it has since been a warm and inviting, rustic setting for community and area meetings and get-togethers. Until recently several of those at the gathering had played active roles in a Rural Learning Association which sponsored workshops there as part of the Regional Folk School Association's adult education program in which Arthur Morgan had participated in past years.\*

In the folk school tradition, this meeting was self-directed and non-authoritarian with all 12 attenders contributing both to the direction as well as to the content of the weekend. The concerns which we shared and attempted to clarify varied from local business, ecological and community problems to international politics, economics, and culture. We were all pleased to note that national and cultural differences were few and for the most part irrelevant for a visitor from "the states." The common denominator underlying all of our hopes and fears for the future we confirmed to be our continued reliance on one another and our need to be active members of a small, supportive community. We explored various ways in which that could be better maintained and strengthened in our own communities and the world.

Victor Morrow and others in Ontario had met Arthur Morgan about 1958 at a Rural Life Conference in Simcoe County at which time Arthur Morgan was speaking about the importance of small businesses. It was because of this connection that Victor Morrow brought three of his friends and co-workers to visit Community Service and to talk further with Griscom Morgan about folk schools in December of 1980.



# Readers Write

## ABOUT LETTER ON "BREAKDOWN OF NATIONS"

It is not too difficult to tell where Dan Lambert's view of history comes from (letter on Breakdown of Nations, November Newsletter) or why he seems to think that small states have more wars (and more destructive wars) than large ones. He is simply the victim of believing the histories that are written by the servants of the large states.

But he is quite wrong. Insofar as we have any accurate records of these things, the history of the small state--in pre-European Africa, in China, in the Greek city-states before the fifth century BC, in the American Indian tribes, in medieval Europe--is one of far greater peace and far less destructiveness than is ever the case with large empires, large kingdoms, large nation-states.

Not perfect peace, not absolute peace, not pure pacivity--of course not. There were often quarrels, and some grew bitter, and some led to warfare. But when you go back and examine the record--not what some large-scale apologist claims was the record--you find that even in their most belligerent periods the small, self-regarding, limited, non imperial states were far less chaotic and destructive than the large.

It is immodest, but I can offer as a beginning study of all this a chapter from my book, Human Scale, in which I have examined the record pretty thoroughly (pp. 129-42, 468-71). Casualties in warfare almost always increase, and often increase drastically, in those periods when the wars are fought by large, centralized, consolidated states; and far from the small-scale wars being more destructive than contemporary "world wars," as Dan suggests, the statistics show that by every measure possible the 20th century wars have been by far the most violent in world history.

And if the statistical record is not always perfect, we have only to use common sense. A small state, with limited means--and most of those of necessity devoted to matters of daily survival and welfare--simply does not have the wherewithall to devote to large and destructive campaigns of warfare. A large state, in addition to developing the excess resources for armies and the desire for additional plunder, always needs to justify its existence and carry out its systems of regimentation and control by waging more and more wars.

Let me conclude by pointing to Dan's two specific examples.

1) The Greek city states before the Peloponnesian War were not "in perpetual warfare"; the long history from the seventh to the fifth centuries shows a remarkable period of peace among these states, endangered usually by marauding imperial armies from the outside, and it is only as they themselves form into larger and even larger states that they begin their destructive period. Even then, however, the amount of violence between those states, even Athens and Sparta, is as nothing compared to the havoc wrecked by Alexander, and the chaos that remained in the wake of Alexander's short-lived empire.

2) The period of the Thirty Years' War was incredibly destructive, agreed, but it was destruction largely wrought by the large nation states--the French, English, Spanish, and Holy Roman--and particularly by their desire to be even bigger and more powerful; it was not a war particularly of small principalities except as they were forced to choose sides. And devastating as it was, it was very soon outdistanced by the larger and more destructive wars of the 18th century, the Napoleonic era, and the colonial period.

Leopold Kohr's book is an absolutely brilliant one, and I think it is important that people not be put off from reading it for any reason, particularly by misguided interpretations of its message. Perhaps this will encourage your readers to go, quickly, to the original book and see the original theses for themselves.

Kirkpatrick Sale, New York



## ABOUT "ECONOMIC JUSTICE"

Ray and I have read with much interest Griscom's chapter on Economic Justice, for the new book. We had read before of demurrage currency--probably in the Community Service Newsletter--and it certainly makes good sense. I think that some people in a discussion group of our Fellowship will be interested in it and would like to have ten copies of the Newsletter No. 6 sent to me.

Ruth Noggle, North Carolina

## ABOUT JANE'S VISIT TO ONTARIO

We are delighted that Jane Folmer was able to spend the weekend with us and want to thank you, on behalf of our friends, for your help in making her visit possible.

It was very refreshing to meet Jane again and she gave to our discussions a wholesome ingredient that made the weekend an excellent experience in community living for all of us.

Jane's reference to Arthur Morgan's ideas and your Community Service's good work, both past and present, was a significant strength for me. Also, it provided encouragement to continue initiating small groups of people to come together to talk about current issues and discover more about the contribution individuals can make in influencing their community and creating the kind of world we want to live in.

Again I want to say we appreciated Jane very much, she was great, and hope we may all meet again soon.

Victor Morrow, Ontario



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We trust that our not hearing from some of you has just been an oversight and that you are finding our NEWSLETTER worthy of your attention.

Thank you,

Jane and Jane

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